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on the peculiarities of individuals, combined with the accidents of the positions they hold, is necessarily incapable of being foreseen." When we attempt to estimate the influence of circumstances on individuals, we must often know how the circumstances appear to *them*,—this personal equation so to say is frequently incalculable.

In the main, says Mr. Black, sin exists intimately in, or as an inseparable affection or potentiality of, the person as a whole, and to discourage it is to discourage the person, and tantamount, therefore, to discouraging his goodness as well. At this point the division of sin into vice and immorality becomes essential to a rational solution. Immorality is crime against living moral agents. Vice may be defined as the spending of the forces of one's own life to the detriment of its moral capabilities.

Mr. Francis W. Newman, who began the study of Political Economy seventy years ago, when he was sixteen, gives in this article his views on the evils of land tenure in England.

Mrs. Franklin thinks "the subjective feeling of worth and dignity" which distinguishes the people of this country will be injured by "giving fees to our inferiors when they perform some service for which they are (or ought to be) otherwise well paid." That the matter is not "absolute ethics" is apparent from the fact that in Japan a totally different sentiment prevails. The editor, Prof. Josiah Royce (under the signature of J. R.) in commenting on Mrs. Franklin's communication, after referring to the evils of the German custom of Trinkgeld as detailed by v. Ihering, says that if it harms the manhood of our writers to "tip" them the mischief should be met by organised devices such as v. Ihering proposes, and not by individual action. (Philadelphia: *International Journal of Ethics*, 1602 Chestnut Street.) Ω.

## REVUE PHILOSOPHIQUE.

CONTENTS: June, 1891. No. 186.

LES RESULTATS DES THEORIES CONTEMPORAINES SUR L'ASSOCIATION DES IDEES.

By *B. Bourdon*.

COMMENT LA SENSATION DEVIENT IDEE. By *J. Payot*.

NOTES ET DISCUSSIONS. QU'EST-CE QUE LA PHYSIOLOGIE GENERALE? By *Durand (de Gros)*.

CONTENTS: July, 1891. No. 187.

LA NOTION DE LIMITE EN MATHEMATIQUES. By *G. Milhaud*.

COUP D'OEIL SUR L'HISTOIRE DE LA PHILOSOPHIE EN RUSSIE (I). By *F. Lannes*.

LES SOURCES DE LA PHILOSOPHIE DE L'INDE. By *P. Regnaud*.

M. Bourdon reviews the modes of association proposed by various psychologists, and the factors which intervene to give force to associations. Wundt alone among psychologists has the great merit of not placing ideas and sensations in actual opposition. The laws of ideology are almost the same as those of physics; and the law of association ought to be true not only for ideas, but for sensations and for objects. M. Bourdon's conclusion is that the theory of the association of ideas has hitherto been treated from a too subjective and idealistic point of view. He would substitute for the theory of *association* of idea a theory of a *society* of phenomena, which conception he thinks better explains the process.

In a preceding contribution to the *Revue Philosophique* (May, 1890) M. Payot showed that sensation is the translation into terms of consciousness of that which,

considered from the objective point of view, is a reaction of the organism, as a whole, to an external impression. Sensations are the irreducible element of the psychic life. They contribute the materials which the mind modifies, combines, and classes according to their relations, variable or invariable. This is chronologically posterior to sensation, which has an affective origin. The reactions corresponding to the most frequent sensations become more and more rapid until consciousness, "which translates only physiological states of a sufficient duration," has not time to appear. Here we have a reflex-act. In an intermediate zone where reactions take a time sufficient for them to be conscious, the intellectual states, to which the abstract name of the intellectual faculty has been given, have birth. Differentiation operates between sensible and intellectual facts, until they seem to belong to two irreducible faculties; but the intellectual states are grafted on the sensible states, and although the graft develops so greatly that the sensibility appears like a parasite, the latter is the primitive trunk and through it the graft exists by a kind of continued creation. Sensations are convenient abstractions but nothing more. A sensation never presents itself in the adult consciousness without a crowd of instantaneously evoked relations. There is never absolute exclusion between perception and sensation: these are two states which dissolve into each other, which have no difference in nature, and which are separable only in gross. Properly speaking there are no sensations, only perceptions more or less complex. In sensation the state of mind is considered in itself without reference to its relations; in perception attention is paid chiefly to the relations. But sensation exists only for consciousness, as it can never enter directly into intellectual constructions, but only through the state of remembrance. Every sensation so far as we are sensible of it is purely felt, and we effectuate our mental constructions not with sensations, but with our remembrances of sensations. But the role of sensation is still more restricted. However rapid its flight across consciousness it instantaneously provokes the remembrance of numerous sensations of differences and resemblances with anterior sensations. It is an occasion for this, and nothing more. To be perceived, a sensation must be followed by sensations different from itself. The mind seizes relations of resemblance between sensations and resemblances between relations: it classes them, the chaos unravels and organises itself. The organisation has been progressive, but at all stages the procedure is alike; it consists in disengaging remembrances more or less masked by dissimilarities: this is the universal procedure of the mind and the condition *sine quâ non* of thought.

In his article on *General Physiology*, M. Durand (de Gros) in criticism of M. Ch. Richet's article on this subject which appeared in the April number of the *Revue Philosophique*, points out that Richet in applying the term "general anatomy" to the anatomy of the tissues, and "special anatomy" to the anatomy of the organs, overlooked the fact that *generality* and *speciality* when used to express the two opposite sides of a science express relations of abstract, nominal extension and not real extension. Thus, by general chemistry is intended the consideration of the higher laws governing the molecular actions of bodies, the one on the other, whatever that may be, and the modes of composition which result therefrom for each of them. General physiology should be, therefore, the philosophy of the science of the functions of life, that is to say, the higher laws embracing all these various particular functions; special physiology having for its object these particular functions in what is proper to each of them and distinguishes it from the others. Physiology has reference, however, to the other animals as well as man, and also to plants, and hence the term general physiology has been applied to the physiology common to

all living beings, and special physiology to that which concerns the various animal and vegetal species taken separately. But this is in reality comparative physiology, and thus positive physiologists have made a false use of the term general physiology, and have left the true general physiology unrecognised and unnamed. In conclusion, M. Durand presents his conception of "organology."

In the form of a dialogue M. Milhaud meets the objections made to the notion of limit in Mathematics. The question whether to have a limit, for anything variable, is not synonymous with attaining a limit, is considered in connection with Zeno's problem of Achilles and the tortoise, the strict solution of which is, not that Achilles will never overtake the tortoise, but that he will not overtake it on this side of a spot situated at a distance of  $\frac{1}{9}$  of a metre from the starting-point, within a period equal to  $\frac{1}{9}$  of a second commencing at the instant of starting. To the objection that by its very nature the limit cannot be attained, as where the limit and the variable element which indefinitely approaches it are essentially different, it is replied that when a variable element has a limit, this element is a *quantity* and the limit is a quantity of the same kind, quality being neglected. In the proposition: the length of the circumference is the limit of the perimeters of the inscribed polygons, the limit is a quantity of the same kind, that of length. It is not necessary to know whether the definition accords with reality. M. Milhaud then shows by reference to the properties of an unlimited series of inscribed polygons and the corresponding circumscribed polygons, that two such series of geometrical lengths satisfying the required conditions can always be considered as defining a new length, superior to all the first and inferior to all the others. As to its existence, it can be said only that a length exists only as determined, as limited; and a state of length, or a particular length has a right to exist, provided that the properties of quantity which condition it are not contradictory. The essence of mathematical space, breadth, length is only the content of their definitions. Mathematics owes its existence to the condition of creating for itself a world of fictions. There is a divergence of opinion as to whether incommensurables should be represented by lengths or by numerical symbols, but the divergence is a last echo of the endless discussions which the notions of infinity and continuity have raised among mathematicians.

Philosophic thought, says M. Lannes, presents, in Russia, in its past history, a very poor condition. Philosophy does not exist, unless that name be given to such moral precepts, or domestic recommendations as we find in "the instruction" of a Vladimir Monomaque or in the "Domostroï." The Russian mind was easily guarded against the liberties of thought, regarding science and philosophy with contempt and holy dread. There, as during the Middle Ages in the rest of Europe, the end to attain, to which all others were subordinated, was the safety of the soul. It was only with Peter the Great that thought took a freer flight, notwithstanding the restrictions that it had still to support. The Little Russians were the first to turn towards western instruction. In order to meet the Jesuits, who appeared in Russia about the middle of the 16th century, with the arms they used, scholastic philosophy was introduced into the college of Pierre Mohila, at Kief. Aristotle was taken as guide and the teaching was in Latin. Under Alexis Mikhailovitch, rational, natural, and moral philosophy began to be taught in a formal manner at the Academy of Moscow. Peter the Great ordered an important place to be given to rhetoric and dialectics, and the mention of logic, psychology, and metaphysics in the programme of the Academy. In 1755 logic, metaphysics, and morality entered into the teaching of philosophy at the University. In the 18th century two currents of ideas manifested themselves, of which some are connected with mysticism, others

with the influence of French philosophy. The former became associated, through Novikof and Schwartz, with free-masonry, which was regarded as a means of acquiring a knowledge of God, of nature, and of man, of becoming a better Christian, a better citizen, and a better family head. Novikof and Schwartz founded the "Society of the Friends of Instruction," and through their zeal a mass of moral and religious books were published for distribution in places of instruction. The influence of the French "philosophers" of the 18th century was preponderant in Russia in the second half of the 18th century. Voltaire enjoyed the greatest favor, and his renown was universal. Freethought penetrated the middle classes, and even conservative and religious men denied miracles in the course of history, considered religion as a political instrument, and attacked the ignorance and cupidity of the clergy. On the happening of the French revolution Catherine was frightened and took rigorous measures against those who wished to use freedom of thought.

Questions of pedagogy held a great place in the thoughts of Catherine. She confided the care of pedagogic reforms to Betski, who showed that true education is that which unites the development of the body, of the mind, and of the heart; but the moral element ought to have the first place. Alexander I. re-established philosophic liberalism and sought to excite interest in social, economic, and political questions. The university of Moscow was reorganised, and one of the faculties included dogmatic and moral theology, theoretical and practical philosophy, natural, political and popular rights. Philosophy also established itself in the new universities of Kharkof, Kazan, and Petersburg. But minds were possessed with more living ideas and various tendencies, political, moral, religious, sceptical, led to the establishment of numerous secret societies whose starting point was the masonic alliance. About 1816, Schröder had introduced into the foreign lodges a spirit of cosmopolitan humanity. Fessler saw in the lodges a means of moral education, the basis of civic education. In order to be received as a mason, it was necessary to pass through certain "consecrations," to obtain certain "degrees of knowledge." Among those "consecrated" by Fessler was Spéranski who, notwithstanding his mysticism, was imbued with the principles of the Revolution. On the reaction under Prince Galitzyn, the minister of public instruction, science was given a mystical end, and religion was declared to be the supreme science. The sciences which could do injury to religion, as geology, were either discarded, or directed to be taught according to the spirit of Holy Scripture. As to philosophy, the teaching of moral philosophy, which does not separate morality from the faith, was alone allowed. The treatises of the Kantian Jacob were forbidden, as containing scandalous theories. In general, in the universities, during the first year of the nineteenth century the objects of philosophic study were somewhat vague. The utility of the sciences, of education, of the individual characters of peoples, enthusiastic discourses on free will, on the rights of reason, on the spirit and forces of nature. Fessler and Vellanski introduced the German philosophy and principally that of Schelling, which became in some sort the lever which put in movement ideas on the independence and the nationality of civilisation. The most ardent champion of Schelling's doctrine was Odoievski, whose external personality marks curiously the idea entertained of philosophy and philosophers between 1820 and 1845. A philosopher was represented as a sort of romantic Faust, leading a kind of life different from common mortals. If he occupied himself with physical sciences, the philosopher was regarded as the equal of a sorcerer with terrible powers. M. Lannes concludes his present article with a sketch of the life and philosophy of Galitch, who on his return to St. Petersburg from a three years tour through

Europe wrote a dissertation on philosophy, in which he explained the development of beings by the double action of *activity* and *passivity*, the one being cause, the other product. In 1819 Galitch taught in the University logic, psychology, and metaphysics, and later he received authority to teach the history of philosophy, to which he gave an *eclectic* character, in accordance with the instructions of his hierarchical superiors. In his *esoteric* teaching he initiated his friends into the philosophy of Schelling. In that year he published a "History of Philosophic Systems," the appearance of which was a rare novelty in the Russian Scientific World. He subsequently published several other works, but the manuscript of one on the "Philosophy of the History of Humanity," which cost him much labor was destroyed by fire. The merit of Galitch is to have wished to establish in Russia philosophy *as science*. He assigned to the study of philosophy the whole encyclopedia of the sciences, but true philosophic knowledge is the knowledge of the unity from which external phenomena flow. M. Lannis gives an analysis of Galitch's "Picture of Man," where, before M. Renouvier, he says of freedom, "it can itself begin an entire series of phenomena, which are then linked together in the relations of dependence, that is to say are the necessary acts of a voluntary principle." Galitch deserves to occupy a small place in the general history of the philosophy of humanity. If there existed before him a science of the relations of the soul and the body, he was at least one of the first to elaborate a programme of what is called to-day *comparative psychology*.

M. Regnaud finds the sources of the philosophy of India in India itself, as they appear in all their simplicity and primitive character in the Rig-Veda, the very ancient collection of liturgical hymns of the Brahmans. The whole doctrine implied by both the Vedic cult and the text of the hymns is resumed in a verse of the Rig Veda. "Each day the same liquid rises and descends; the rains vivify the earth, the fires of the sacrifice vivify the sky." The libations destined to feed the fire of sacrifice and which consisted of inflammable liquids, such as the *ghrita* or clarified butter, were poured out each time that the sacrifice was celebrated into the atmosphere (or the sky) whose life they maintained, in like manner as liquid and solid foods sustain the life of man. The whole religious conception of the Vedic epoch consists then in the idea of an endless *circulus*, of a perpetual exchange of the elements of life, in an immense body which is the universe, whose arterial centre is the sacrifice, and the fire the motor, the distributor, and so to say the brain. (Paris: Félix Alcan.) Ω.

## REVUE DE L'HYPNOTISME. April, 1891. No. 10. 5th YEAR.

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Dr. Fraipont terminates his interesting memoir with the remark that save under very exceptional circumstances, as when the subject is very sensitive or has